

A S E R M O N

Preached at

St. Sepulchre's Church;

APRIL the 25th, 1734.

The first Thursday after Easter-Week;

BEING THE

Time of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of London
and Westminster.

By *JOHN HEYLYN*, D. D.

Rector of *St. Mary le Strand*, and Chaplain in
Ordinary to His Majesty.

*Publisb'd at the Request of the Gentlemen concerned
in the said CHARITY.*

To which is annexed

An ACCOUNT of the Origin and Designs of
the *Society for Promoting Christian Knowledge.*

L O N D O N,

Printed by *JOSEPH DOWNING*, in *Bartholomew-
Close*, near *West-Smithfield*, 1734.

SERMON

Preached at

St. Sepulchre's Church;

April the 25th, 1734.

The first Sunday after Easter Week;

BEING THE

Time of the YEARLY MEETING of
the Children Educated in the CHARITY-
Schools in and about the Cities of London
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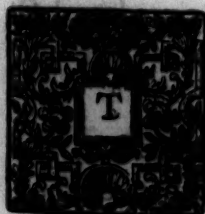
L O N D O N

Printed by Joseph Downing, in Bartholomew-
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LUKE XVI. 19, 20.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores.



THIS story of the rich man and Lazarus, continues from the 19th verse to the end of the chapter. It represents two remarkable instances of the extremes of human fortune, Riches and Poverty, in such a manner, that their opposite characters serve well to illustrate each other.

THE first mention'd is the Rich Man. *There was a certain Rich Man.* He therefore had Friends, he had Honour, he had Authority; these things follow Riches: he had all the comforts, all the pleasures, all the ornaments of life: *He was clothed in purple and fine linen, and fared sumptuously every day.* He was, in a word, ALL that great part of mankind wish to be; he was RICH.

AT his gate there lay a certain beggar named Lazarus, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. See here the contrary extreme of fortune, a wretch ready to perish with hunger, and with disease: one that would have been miserable, even amidst all the alleviations, which the Rich Man's plenty could have supply'd: But destitute as he was of the necessities of life, wanting both Food and Physick, his case seems most deplorable.

Now compare these two men together, the Rich Man, and the Beggar; the former, clothed in purple and fine linen, the latter, cover'd with rags and with ulcers: the one feasting every day, the other pining for the scraps of his

his table: the one serv'd with numerous attendance, and having all things at will; the other abandon'd by all, and a companion only for the dogs.

AND yet they were both of the same nature, equal in all the privileges of Humanity. They had the same appetites, the same affections, the same reason. They had been born, and were to die alike. They had the same father in *Adam*, the same Redeemer in *Jesus Christ*, the same Creator in *God Almighty*. So like they were in their capacities for Happiness, so unlike in their enjoyments of it. Nor did this happen by chance, but by the immediate appointment of Providence. It was the hand of *God* that dispens'd to the Rich Man his *Good things*, and *evil things* to *Lazarus*. This appearance of a difficulty would vanish, if *Lazarus* were as wicked, as he was miserable: if his disease had been the effect of Debauchery, and his poverty of Laziness or Extravagance. And if, on the contrary, the Rich man's treasures were the fruit of a long course of virtuous Industry, the blessings of Heaven upon Wisdom and Diligence. But the case here was quite contrary: the Poor man was the Good man, and the Rich a great sinner. And the same case happens very frequently:

quently: the Prosperity of bad men, and the Afflictions of good, have been often observ'd, and complain'd of, as a reproach to the Wisdom and Goodness of the great Governor of the world. But in this story our Lord has effectually removed that difficulty; He has shew'd us the END of these men, and thereby justified the ways of Providence beyond exception.

As first we read (verse 22d) they *both* DIED. This goes a great way in clearing the difficulty. Though the difference betwixt the Rich man and *Lazarus* was very great, and, as it might seem, unreasonable; yet it lasted not long. Death brought them both again upon the level. The bodies of both were laid in the dust, and quickly turn'd into it. The Worm, Corruption, and all the dishonours of the Grave, were common to both: but in the passage thither, *Lazarus* seem'd to have the advantage. Tired perhaps, and weary of life, he placidly resign'd it; and willingly took refuge in the grave, as a shelter from all his sorrows.

To DIE, was a much harder task to the Rich Man. For, (as the preacher speaks) the bare Remembrance of Death is bitter to a man that

that liveth at rest in his possessions: but actually to suffer it, is great, is unspeakable Distress. Men are then fully convinced of the vanity of Riches, when they cannot purchase one moment's reprieve, nor be of any farther service. So this Rich man found on his Death-bed, where, forlorn and abandon'd, without one glimpse of comfort, one thought that could speak Peace to his troubled Soul, despairing in his last agonies, he fell a prey to the King of Terrors, and left the World, as naked as he enter'd it.

Ecclus.
xli. 1.

SOME of the riches, which he left behind, furnished the silly pomp of a Funeral: for it is said *He was buried*; (which is not mention'd of *Lazarus*) his Corps, probably, was attended by a numerous train, and some hired declaimer, perhaps, flatter'd him for the last time, in a funeral panegyrick.

BUT where was HE the while? Alas! He was in torments, begging for a drop of water to cool his tongue. So we read at the 23d verse, *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool*

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my tongue; for I am tormented in this flame. But Abraham said, Son, Remember that thou in thy life-time receivedst thy Good things; and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

How great a change was here? *Lazarus* shone in Glory, while *He*, once the Rich man, was reduc'd to the last Extremities of want and misery. The poverty of *Lazarus* had been confessedly great; but that reach'd no farther than the body: He possess'd his Soul in patience, he was Rich towards God; and his outward wants, tho' unreliev'd, were yet supported by his inward Virtues. But the other, torn from his large possessions, was become destitute of every kind of Good. In this life, he had set a value only upon worldly Goods: Virtue and Religion were no part of his care. This *Abraham* upbraids him with: Remember, that thou in thy life-time receivedst THY Good things, i.e. the things which he prefer'd to all others, and placed his happiness in enjoying them; these he had left behind, and was sunk into a state of universal want: he wanted even a drop of water; he sought it, but was refus'd, with that bitter reproach: Remember that Thou in thy life-time receivedst Thy Good things. Remember your pompous Vanities, your sumptuous Feastings, your wanton

wanton waste of God's creatures in expensive Luxuries, while *Lazarus* lay starving at your gate. O severe Remembrance, the just aggravation of his torment!

SADLY wretched must have been his state, when thus reduc'd to beg for so small a favour, and that too from the hand of One, to whom he had refus'd the crumbs of his table, the scraps of his vorder. How was his pride humbled? Time was, when *Lazarus* begg'd, but begg'd in vain, at his gate: 'twas now his turn to beg, and to receive the hard measure himself had dealt. Then was fulfilled that which was spoken by *Solomon*, saying, *Whoso stoppeth his ears at the cry of the Poor, he also shall cry himself, but shall not be heard.*

BUT there is no need to enlarge farther upon the Misery of the Rich man. It will be more to our purpose, to enquire the reason of it, by what enormous guilt he had deserv'd to be so severely treated. This certainly is noted in the story, which is related only for our instruction: Yet according to the notions men generally have of the Christian Religion, it is difficult to say what this Rich man was damn'd for. His riches were great indeed, but not said to be unlawfully gotten:

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probably they descended to him by inheritance. He was clothed magnificently, and fared deliciously. But where is the harm of that? (will worldly men say) he did but live up to his Quality, and enjoy the estate which Providence had given him. He is no where accus'd of an Ambition ruinous to his country; of fomenting sedition, or masking faction, or private malice, with pretences of publick Zeal; of treacherous supplanting others, that he might succeed them in their places; of Insolence, Arrogance, Oppression; of not Paying his Debts; or other the like crying Sins, so common among the Rich. The plenty of his table, his numerous equipage, and sumptuous manner of living, must have employed and subsisted many poor, and render'd him a publick benefit to society. Alas, how many now-a-days think themselves Men of Virtue, who have not half so much to say for themselves. The ordinary consequences of a voluptuous life are scandalously criminal: yet none of these are laid to the charge of *this* Rich man; but he would have pass'd among us for a good MORAL Man, as we call it.

WHAT the World, by a fatal abuse of the word, calls a *Moral man*, was indeed his character, and implies all the guilt for which he was

was condemn'd. A *Moral man*, as the word is commonly used, signifies One, who, with vanity and ostentation, fulfilling some of the social Duties, neglects *those* of Religion: one who lives without Devotion, without Faith, Hope, and Charity, or indeed any effectual perswasion of a future state: yet abstains from the more scandalous kind of crimes, to which the plenty of his fortune, and somewhat generous in his complexion, prevent all temptation. Such an one, destitute as he is of all the lights of Religion, sets his heart upon the enjoyments of the present life, accounts them his only Good, and aspires to nothing beyond them. He forgets his Maker; He lives *without God in the world*; as if there were no such Being, or he had no obligations to Him; no dependence upon Him.

Such are the *World's Moral men*. Such was He mention'd in the text: and for being such, he was justly condemn'd to the torments of Hell. There (as we read at the 23d verse) *He lift up his eyes*, perhaps for the first time; to Heaven: for before he had not *believ'd* that there were such states as Heaven and Hell, as appears from his desire that *Lazarus* might be sent to inform his surviving brethren of the Certainty of those states, *lest they also should*

come into that place of torments; from whence I conclude, that he did not himself believe it in his life-time; because he was so positive, as the story shews, that his brethren wanted only the full assurance of a Hell, to deter them from the wicked courses that lead thither.

THIS Rich man was indeed an *Israelite* by profession, as appears from his calling *Abraham, Father*, and being acknowledg'd by him for his *Son*, as at the 25th verse. But tho' he profess'd the true Religion, yet, as is very common with professors, he did not really and effectually believe it. He did not think about it; he forgot it, or put it out of his mind. He was so intent upon his feasting and his finery; the enjoyments or the amusements of the present life, that he did not allow himself any leisure to consider that which was to come. Hence, careless and indifferent about spiritual things, he accounted the pleasures of sense his *chief*, his *only Good*; which, as I observ'd before, *Abraham* upbraids him with: *Thou in thy life-time receivedst THY Good things, i. e.* such as he accounted *Good*: as for *Virtue, Devotion, Holiness, the Knowledge and the Love of GOD*; those were *Goods*,

Goods, which he had no notion of, and consequently no desire to attain.

BUT to sum up all the guilt of his character in one word. He was so intent upon his worldly enjoyments, that *He forgot GOD*; and for that reason he was most justly condemn'd, according to the righteous sentence pass'd by the Psalmist; *The wicked shall be cast into Hell, and all the people that forget GOD.* Psal. ix. 9. Nothing is more equitable than this sentence: yet those, who are most obnoxious, do not apprehend it as such. They are not aware of the great guilt of forgetting GOD, nor how much that surpasses most of those crimes, for which the World has the greatest abhorrence. One reason is, because having little or no zeal for GOD's glory, and a great concern for their own interests, they are much less sensible of Offences committed against GOD only, than of those against men: these latter may happen to themselves, and they resent them accordingly. If you speak of an Ungrateful man, who, after numberless favours receiv'd, forgets his benefactor; who, harden'd against reiterated obligations, continues to forget, even while he continues to receive the greatest benefits: our Indignation is presently rais'd against such a wretch, and all are forward.

ward to express their abhorrence of him. But when we speak of mens *forgetting* GOD; GOD, the source of all their enjoyments; no abhorrence is felt, no indignation rais'd. Yet that is a sin, which surpasses by infinite degrees all kinds of ingratitude that can happen between man and man. For men, who are GOD's creatures, to neglect and forget their Creator: for men, who daily use and enjoy the other creatures of GOD, to forget their Benefactor; to render Him no homage, no thanks, no obedience; is, I say, beyond all comparison a greater act of Ingratitude, or to speak more properly, of Injustice towards GOD, than one man can possibly commit against another. Nothing is more hateful among men than Ingratitude; nothing more penal than Injustice, for we punish the more flagrant acts of it with Death. Now He, who, in the constant tenour of his practice, forgets GOD, lives in one continual act of such *Ingratitude*, and *Injustice*, as is the most heinous and abominable that can be committed.

FIRST of *Ingratitude*, which in our Rich man was the greater, inasmuch as He had greater obligations to the Bounty of Heaven: and to whomsoever much is given, of him shall be much required. He had receiv'd a large mea-

measure of temporal Goods; and in proportion to his fortune, his heart too should have been enlarg'd in a grateful sense of God's goodness to him. But He thought of nothing less. He was so intent upon the gifts, that he absolutely forgot the Giver: and in this appears his *Ingratitude*.

Nor is his *Injustice* less notorious. To view it in a proper light: Suppose a Steward, who should use the estate entrusted to him absolutely as his Own, as if he were no way accountable for it: who should deny he had a Master; or, which is much the same, live as if he had none; spending the revenue upon his pleasures, as his lust or fancy led him, without any kind of regard to his Master's appointment: such, so unjust a steward was this Epicure: and when his Master call'd him to give an account of his stewardship, what could he answer? What excuse could he make for his mismanagement? Nothing could be pleaded in his defence, for his own Conscience ratify'd the sentence by which he was condemn'd.

THAT He did not in this life, and that Others like him, do not yet condemn themselves, is owing to their wilful stubborn ignorance.

rance of GOD, wherein for the present they harden themselves, stifling the checks of Conscience, by perpetually applying their minds to worldly cares or pleasures. They forget GOD in this season of his Mercy; but being in torments, they will lift up their eyes, and remember their Creator, when the heavy hand of his Justice inflicts the sore punishment they have deserved. *O consider this, ye that forget*

Pfal. l. 22. God; lest He pluck you away, and there be none to deliver you.

AND thus I have shew'd in general the reason why this Rich man was so severely treated: 'twas because he liv'd, as so many others do, *without GOD in the World*, regardless of all his obligations to him; by which means, his whole life was one continued course of disobedience: for altho' the greater part of his actions might not in themselves be contrary to the laws of GOD; yet because they were not done in obedience to those laws, they were sinful. For Obedience does not barely consist in doing *what* we are commanded, but in doing it *because* we are commanded, so that the Authority of GOD be the motive and reason of our actions; without which, our whole life becomes one perpetual Error, and must end, as it deserves, in certain Misery.

SUCH,

So much, in general, was the reason of this Rich man's condemnation. We learn too from the Gospel one particular circumstance, (a natural consequence of an irreligious life) that much aggravated his guilt, and seem'd to fill up the measure of his iniquities; I mean, his neglect of the Poor: for amidst all the superfluities and waste of his table, *Lazarus* lay unrelieved at his gate. And therefore, before I dismiss this subject, I must take occasion from it, in obedience to the express orders of *St. Paul*, to Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good fund against the time to come, that they may attain everlasting life. Let them revolve in their minds this story, and take care that it do not one day become their own case. Jesus Christ has for their conviction open'd, as it were, a prospect into the other world; and among the variety of reprobate spirits that suffer there, He has singled out one character for your sakes, O ye Rich. One once a rich man like your selves: He dress'd, and revell'd, and spent his life in pleasure and diversion, quite neglecting the poor, and giving them no part

1 Tim.
vi. 17.

* Luke xvi. 21. *Nemo illi dabit*, Vulgar Latin; with which many Greek copies agree.

of his superfluity. You have seen the sad event — I shall insist no farther, but leave it to your selves to make the proper application, and also to choose proper objects, on whom to practise it. A great variety is presented to you. Well-disposed persons have form'd themselves into different Societies, according to the different wants of the Poor, and picking some one branch of Alms-giving their peculiar care, they prosecute it more effectually with their united force, than it were possible to do by single endeavours. These Societies, by the blessing of Providence, have of late been increased among us; and Charity, without deserting its former channels, has open'd new ones, in which it flows plentifully, to the Glory of God, and the seasonable relief of our fellow Christians.

I ESTEEM, and heartily recommend all these different methods of Christian Beneficence. As This, wherein the present Assembly is engaged, was, if I am not misinform'd, one of the first among these laudable institutions; so it still holds its rank in success, as in merit. What a Spectacle have we now before us? — Some objects of Charity strike us with a secret horror; and extort our alms, because in relieving them, we relieve our selves, and discharge as

it were our share in the misery. While other objects are of so amiable an aspect, that by contributing to their happiness, we partake of it. Altho' Christian Charity does not spring from such motives, yet it does not exclude them; and a Pleasing Object is not therefore less a proper object, because it pleases. A Prison or an Hospital are mortifying sights, that raise a painful compassion. This affects the heart in a very different manner. You, that behold it, feel more than I am able to express. It speaks for itself, with far greater efficacy than any arguments I can offer to persuade it: and even in these I am so prevented by the many eloquent discourses already publish'd, that I think all farther recommendation superfluous.

WHAT I have most at heart is, that the pious Intention of Contributors may be faithfully executed: and that this Good Work may be preserv'd pure from abuses, to which all human Institutions are more or less liable.

We who are publick Teachers, must often mention faults by way of precaution: and it would be great perverseness to interpret our advice as an accusation, when it is meant only

as a seasonable Premonition. I shall not therefore scruple to admonish the Trustees of these CHARITY-SCHOOLS, that they are under the strictest obligations to discharge their trust, not only with exact Justice, but with Frugality. Alms are a *Sacred Thing*: they belong to GOD immediately: and to divert them from the end intended, is no less a crime than Sacrilege. Not to Give alms is a sin that merits damnation: but to *steal* them (and they steal them who misapply them) is a Monstrous Iniquity. This was the Crime of Judas: He bore the bag, (saith the Evangelist, *Joh. xii. 6.*) and he robbed the poor. All approaches to his guilt are dreadfully dangerous: and there can be no pardon for sins of this nature, but by the sincerest Contrition, and ample Restitution.

WHAT I HAVE MOST AT HEART IS, THAT THE
 In the next place, I apply my self to the *Masters* and *Mistresses*, exhorting them to discharge their office conscientiously in all its branches, but especially in that, which is the main design of pious Benefactors, I mean the infusing and cultivating the principles and practice of Christianity in the hearts of their Scholars, and above all, in *teaching them to Pray*. For Prayer is the Life, the Spirit of Christianity:

nity : and without it our Religion becomes a useless formality, and a senseless superstition.

I know that Prayers are daily read in Your Schools, and that the Children are brought regularly to the publick Prayers of our Church. But, alas! Prayers may be heard and read too, without *praying*; and forms, that are mere forms, destitute of inward piety, are the bane of Religion. A Christian professor, who should never pray at all, must be *sensible* that he is in a reprobate state: and a sense of danger naturally puts men upon avoiding it: but those who use forms of prayer without devotion, go on blindfold to destruction.

It is strange to see how they will grow harden'd by this method. Many of them dispatch what they call their *Devotions*, as the most insipid work of the Day. They can read over a chapter in the Bible with much less attention, than will serve to understand a common History: and in their prayers they make the most solemn declarations of all religious affections, of humiliation, of contrition for sin, of seeking, desiring, and loving God with all their souls — and all a Lye. They neither mean, nor endeavour to mean one word they utter.

utter. Thus abusing the means of Grace, they gradually extinguish the Light of Conscience, and all sense of Real Christianity: so that after twenty or thirty years perseverance in such abuse of Religious offices, an habitual self-approbation spreads such darkness over their minds, that they lose all Consciousness of Sin, altho' they live in the daily practice of it.

You must therefore make it your principal care to engage these children to pray, not with their lips only, but with their Understanding and their Will; that they may be brought to *mean*, and really *desire*, what their prayers express; and no longer incur that reproach of our Lord; *This people draweth near to me with their lips, but their heart is far from me.*

Matt.
xv. 8.

For this end, you should labour much to convince them of the Omnipresence of the Divinity: I mean, That God is always present in every place: and that an intimate and feeling conviction of this great Truth is a necessary Disposition for Prayer; which, duly impress'd upon their minds, will excite in them an awful sense of God, and consequently a serious and earnest Devotion accompanying the words they utter. This, and only this can curb

curb the ravings of their imagination, and fix their attention to the offices of Religion.

You should often repeat to them that God is their Father, who Loves them as his children; and requires that they should give their hearts up to Him, that He may guide and rule them by his holy Spirit; which will dwell in them, if they faithfully resign themselves to his direction, by obeying his commands revealed in the Scriptures. This they ought to mean and desire, when they say, *Thy Kingdom Come: Thy Will be done in earth, as it is in Heaven.*

ORIGIN and DESIGNS

BUT I must not enter into any farther detail of this subject, which is so clearly and copiously taught in those Scriptures, that are daily sounded in your ears: Yet you will never teach them effectually, unless you practise them your selves. I must conjure you therefore to make that your principal care: for Example has a strange power. And if your own hearts are raised in devotion, they will easily communicate devotion to the tender hearts of these little Ones. The Spirit of God will be with you, and prosper your endeavours.

endeavours: It will enlighten your minds to instruct them aright, and it will enforce your Instruction with a divine efficacy. In a word, you will train them up in the right way, if you go before them in it yourselves.

in them, if they faithfully resign themselves to his direction, by obeying his commands revealed in the Scriptures. This they ought to mean and desire when they say, Thy Kingdom Come: Thy Will be done in us, as it is in Heaven.

F I N I S

But I must not enter into any farther detail of this subject, which is so clearly and copiously taught in those Scriptures, that are daily sounded in your ears. Yet you will never teach them effectually, unless you practice them your- selves. And if you do not take the greatest care to do so, you will be unable to communicate them to others. Therefore, let us all be diligent in our own hearts, and let us all be diligent in communicating them to others. And if we do so, we shall be able to say, Thy Kingdom Come: Thy Will be done in us, as it is in Heaven.





AN
A C C O U N T
 OF THE
ORIGIN and DESIGNS
 OF THE
SOCIETY *for Promoting Christian*
Knowledge.



THE *Society for Promoting Christian Knowledge* having been many Years engaged in carrying on such Works as they judged to tend, and by the Blessing of God have tended to his Honour, and the Service of true Religion; and finding that their **Designs** are not so generally known as they could wish, and consequently not so much en-

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courag'd as they presume they will be, when further known; they have therefore resolv'd, for the future, to annex to the Sermons preached at the Anniversary Meetings of the Children educated in the Charity-Schools in and about the Cities of London and Westminster, ANNUAL ACCOUNTS of their Proceedings.

THE SOCIETY consist partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING MEMBERS*. The *former* give their Advice and Attendance, with such certain Annual Contributions as each thinks proper: The *latter* are such Persons in Great Britain and Ireland, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, or such other practical Tracts recommended by the Society, as they judge to be most useful; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians: But for the better understanding the *Nature and Design* of this Society, it is thought convenient to premise a short Account of its *Rise and Progress*.

Anno 1698. ABOUT the latter End of the Year 1698, a few Gentlemen form'd themselves into a *Voluntary Society*, under the Title abovemention'd, and with Purposes to promote the real and practical Knowledge of true Religion, by such Methods

[3]
thods as they should think most conducive to that End.

THE first that occur'd, was to procure that *Catechetical Schools* might be erected for teaching the Poor to read, and instructing them in the *Church Catechism*: The Progress of their Endeavours upon this Head, and the Blessing which has attended them, will appear by an Extract inserted in the APPENDIX N^o. I. That those Schools might answer the true Purpose for which they were erected, they have not been wanting, in their Annual Correspondence with such Members as were concern'd in their Support and Management, to recommend, that with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to Labour and Industry; by which they might become virtuous and useful Servants in Husbandry, and other Employments suitable to their respective Stations.

ANOTHER Method was, to raise Contributions amongst themselves and Friends, in order to promote Christian Knowledge in the *Plantations*, by furnishing *Bibles*, *Prayer-Books*, and *Religious Treatises*, and erecting *Parochial Libraries* there. *Bibles, Prayer-Books, &c. dispersed in the Plantations.*

THESE and other good Purposes, they zealously and unanimously pursued till the Year 1701. when a Scheme was laid and perfected, and at their Instance a *Charter* was obtained from King *William the Third*, whereby the Sub-

scribing Members of this Society, with others of Distinction in Church and State, were *Incorporated*, for the better carrying on that Branch of their Design which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*, from which Time that excellent Work has, by the Divine Blessing, been very successfully carried on by the Corporation.

THE Charter being confined to Foreign Parts, and the Corporation extending their Care only to the Plantations in *America*, the Original Members continued as a *Voluntary Society*, to carry on their extensive Designs, by promoting Christian Knowledge both at Home, and in other Parts of the World, as they had formerly done, or as any new Methods should occur. They are therefore a *Society* distinct from the Corporation, which is known by the Name of the *Society for the Propagation of the Gospel in Foreign Parts*, and is engaged like them in promoting the Honour of God, and the Service of true Christianity, in other Places.

PROCEEDING in their first Methods, they have, by the Assistance of their Members, both at Home and Abroad, dispers'd several Hundred Thousands of Bibles, Prayer-Books, and religious Tracts, as they have reason to hope, to the great Increase of the Knowledge and Practice of our holy Religion: These Books, of which there is a Catalogue in the Appendix, N^o. II. are dispers'd in the following Manner: Bibles and other

Bibles,
and other
Tracts dis-
pers'd An-
nually at
Home.

Books

Books are distributed at prime Cost, the Society defraying the Expence of Binding; the stich'd Tracts they allow to their Members at half the prime Cost, defraying the other half out of their own Fund.

THESE are the *General Designs* of the Society; and tho' the certain Income towards Supporting them be very small, yet they have hitherto been enabled, by Voluntary Subscriptions and Casual Benefactions, or Legacies, to carry them on successfully from Year to Year at great Expence: And they still trust to the Blessing of God, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands for want of charitable and liberal Supplies, from religious and well-disposed Persons.

IN the Year 1710. the Society undertook the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the Protestant Mission, then maintained by the King of *Denmark* at *Tranquebar* in the *East-Indies*, for the Conversion of the Heathen in those Parts. Accordingly they from time to time assisted the Missionaries there with Money, a Printing-Press, Paper, and other Necessaries (as they were enabled) till the Year 1728. when, upon a Proposal made by the Reverend Mr. *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St. George*, and there begin a new Mission for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of that new Mission; tho' at an Expence, that did.

1710.

Protestant
Mission to
the East-
Indies.

1728.

Mission to
Fort St.
George
and Ma-
dras, be-
main-
tain'd.

did then far exceed their Ability; and which has been considerably increased since, by the Addition of two Missionaries, and such other extraordinary Charges, as have necessarily arisen from the Enlargement and Prosperity of the Mission. Their Casual Benefactions to it, have hitherto fallen very short of the Expence; amounting one Year with another to little more than 146 Pounds: whereas their Disbursements have, *communibus annis*, exceeded 280 Pounds.

THESE Disbursements must have run the Society into a great Debt, had they not been enabled to discharge them by the Rents and Sale of an Estate, that was left by Will many Years ago, to propagate the Gospel in the *East-Indies*; as likewise by Annual Remittances sent whither by Professor *Franck* from *Hall*; and by a charitable Gentleman from *England*, who desires to be unknown. — But all these were not sufficient: so that the Society have been obliged to apply 233 Pounds to this Use, out of the Interest due on Mrs. *Elizabeth Palmer*'s most generous Legacy of 4000 Pounds, left by her to the General Designs of the Society in 1728.

It is thought requisite to be so particular in this Account, that the World may know the real Necessities of this Mission for the present, and be excited to relieve them. — Besides, the Expence of it will be growing every Year; and there will soon be need of a larger Place for divine Worship, and for more School-Houses. However, the Society cheerfully rely upon that good Providence, which has hitherto wonderfully prospered

spersed this, and all other their Undertakings, to raise up such a true Christian Spirit, in this rich and trading Nation, as will abundantly supply whatever Money shall be wanting to carry on so charitable, and glorious a Design, as that of enlarging the *Kingdom of God and of his Christ upon Earth*. What Progress the Missionaries have made herein last Year, both at *Madras* and *Tanquebar*, may be seen in a short Abstract of their Letters and Journals, N^o. III. in the Appendix.

IN the Year 1720. the Society extended their 1720.
 Bogand to the Greek Church in *Palestine*, *Syria*,
Mesopotamia, *Arabia*, and *Egypt*. To this End
 they published Proposals for Printing here, with a new Sett of Types, the *New Testament*, *Psalter*, *Catechism*, and an *Abridgment of the History of the Bible*, in *Arabick*. And have been enabled, by the Blessing of God, to procure an Edition of above 6000 *Psalters*, and 10,000 *Testaments*, at so large an Expence as the Sum of 2976 *l. 1 s. 6 d.* to which his late Majesty was a bountiful Contributor, by a gracious Benefaction of 500 *l.* 5498 of those *Psalters*, and 2512 of the *New Testaments*, have been already dispersed in those Parts, which were most thankfully received; and the rest are reserved to be sent as occasion shall offer.

New Testaments;
Psalters,
Catechisms, &
Abridgment of the History of the Bible, printed in *Arabick*.

THE Society have had the Pleasure to see 1725.
 the Success of the Endeavours used in many
 Places of the Kingdom, for employing the Poor,
 and their Children, by setting up *Work-Houses*;
 and.

Work-houses recommended.

and that nothing might be wanting to encourage the Prosecution of so useful a Design, they did in the Year 1725. cause Collections of the best Accounts of such Work-Houses to be published, in order to recommend the same to general Practice; and that in them particular Regard should be had to such an Education of Children, as might make them better Christians, and better Servants and Apprentices, and in all respects more useful to their Country.

THIS Account has answered the Purpose, by encouraging others to follow the good Example; and was therefore reprinted the last Year with very large Additions, and is dispersed upon the usual Terms of the Society.

1732. IN the Beginning of the Year 1732. the Society, when they heard the melancholy Account of the Sufferings of the Protestants in Saltzburg (having first obtain'd his Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June last they published, *An Account of the Sufferings of the Persecuted Protestants in the Archbishoprick of Saltzburg, &c.* which moved many charitable Persons to contribute to their Relief: and have very lately published, *A further Account of their Sufferings, &c.* which 'tis hoped will have the same good Effect: And an Account of the Distribution of the whole that has been collected, will be laid before the Publick when perfected, for the Satisfaction of the Contributors.

THESE

THESE are the several Designs in which the Society are at present engaged; the particular State whereof at their last Audit may be seen in the Appendix, N^o. IV. so that nothing more need be added to what has been already said under each Branch of them, excepting this, that Mrs. Palmer's Legacy, and the Interest only of it will be applied from Year to Year in such Manner as it is most wanting. *is kept entire*

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath unto C. D. of and E. F. of the Sum of upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for Promoting Christian Knowledge, which first met about the latter End of the Year 1698. and now do, or lately did hold their Weekly Meetings at their House in Bartlett's Buildings, Holborn: Which said Sum of

I desire may be applied towards carrying on the Charitable Designs of the said Society.

The TREASURERS of this Society.

THE Reverend Dr. Denne, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all *Benefactions* to the Designs of the Society in General: And to the *Arabick Impressions* of the *New Testament* and *Psalter*.

William Tillard, Esq; in *Spital Square*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of *Books*, sent to any *Members*.

Benjamin Hoare, Esq; in *Fleetstreet*, is Treasurer for all *Benefactions* to the *Protestant Mission* in the *East-Indies*, and also to *Parochial Libraries*.

N. B. *If the Benefactor is pleased to restrain his Charity to any particular Branch of the Society's Designs, he may add either in Great-Britain, Palestine, or the East-Indies.*

LETTERS may be Directed to *H. Newman*, their Secretary, in *Bartlett's Buildings, Holborn*.

APPEN-



APPENDIX.

N^o. I.

THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have in their *Circular Letters* to their Correspondents recommended, That with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and as early as *A. D. 1712.* they have these Words:

“AND because some have apprehended, that
 “the placing so many of them out Apprentices
 “to Manual Trades, as is now generally done,
 “may occasion in Time a Want of Servants, e-
 “specially in Husbandry; the Society recommend
 “it to your Consideration, whether the bringing
 “up the Children to Husbandry, or putting them
 “out to Services in sober Families, may not be

1712.

" more useful to the Publick, and no less beneficial to themselves.

1719. IN the Year 1719. they recommended the same Thing to their Correspondents, in the following Words.

" NEXT to improving the Minds of the Poor
" in all necessary Christian Knowledge, the Society have desired, and do again earnestly intreat all their Correspondents, to use their utmost endeavours to get some kind of Labour added to the Instruction given to Children in the Charity-Schools; as *Husbandry* in any of its Branches, *Spinning*, *Sewing*, *Knitting*, and other useful Employments; to which the particular Manufactures of their respective Countries may lead them: This will bring them to an Habit of Industry, as well as prepare them for the Business by which they are afterwards to subsist in the World, and effectually obviate an Objection against the Charity-Schools, that they tend to take poor Children off from those servile Offices which are necessary in all Communities, and for which the wise Governor of the World has by his Providence designed them.

" THE best means of employing the Poor, has always had a Share in the Thoughts of the wisest Men of this Kingdom; and the present State of Affairs with respect to our Trade, seems to require a Continuance of your Care and Application, to promote those Employments among the Children educated in Charity-Schools, which may be most for the Service of the Publick; so that beside *Reading*, *Writing*,
and

“ and *Arithmetick*, and instructing them in the
 “ Principles and Rules of our Holy Religion,
 “ they ought also to be inured to some sort of
 “ profitable *Labour* or *Business*.

“ It has been observed by a worthy corre-
 “ sponding Member, that where, in the Want of
 “ other Labour, the Children in the Country go
 “ a Mile or two to School, even that has contri-
 “ buted to make them robust and active; and
 “ that *Gardening*, *Plowing*, *Harrowing*, or other
 “ servile Labour, every other Day for their Pa-
 “ rents, has been no prejudice to their Progress
 “ in Learning.

“ It is not easy to prescribe such an Employ-
 “ as would suit all Parts of the Kingdom; and
 “ therefore it must be left to the Prudence of
 “ those who are intrusted with the Management
 “ of Charity-Schools, to choose such Employ-
 “ ments for the Children, as they shall judge to
 “ be most practicable in their respective Places;
 “ and if any in your Neighbourhood have been so
 “ happy as to fall into a proper Method for em-
 “ ploying poor Children, you are desired to signi-
 “ fy it in as particular a manner as you can; that
 “ when the Society are furnished with a greater
 “ Variety of such Methods, they may be commu-
 “ nicated to the Publick for general Practice.

“ AND tho' the Manner of employing the Poor,
 “ may, at first, be attended with some Difficulty,
 “ by reason of the Variety of Manufactures in the
 “ Kingdom, and the Materials necessary for them,
 “ which all Places do not equally afford; yet
 “ wherever an Attempt has been made (though
 “ by means perhaps at first not appearing very
 “ pro-

“ probable) it has seldom fail'd of producing
 “ some good Effect; for notwithstanding the
 “ Produce of the Manufactures wherein the Poor
 “ are employ'd should happen to be but small,
 “ yet if they are kept from Idleness and Beggary,
 “ and inured to a sober and industrious way of
 “ Living, the good Effects thereof, as well to
 “ themselves as to the Publick, will fully com-
 “ pensate all the Pains that shall be taken therein.
 1720. “ THE general Usefulness of *Husbandry* to
 “ this Nation, the real Want there has been of
 “ Persons to be employ'd in it, and the Mortality
 “ that has lately happen'd in many Counties,
 “ especially among the lower and more laborious
 “ sort of People, are in the Opinion of the So-
 “ ciety all of them very good Reasons to engage
 “ their Members to use their utmost Endeavours,
 “ that poor Children may be bound out *Appren-*
 “ *tices* to that Business; which would silence one
 “ of the most popular Clamours that has been
 “ raised against Charity-Schools. This Concern,
 “ therefore, which so nearly affects the common
 “ Interest of our Country, is particularly recom-
 “ mended by the Society to all their Members.

FROM these *Extracts* it will appear how care-
 ful this Society has always been to obviate the
 common Objections made against the Charity-
 Schools, that they only breed up Children in Idle-
 ness and Pride, and it must not be omitted, that
 they have particularly desired that *true Humility*
 should be taught them, “ that great Lesson which
 “ our Saviour has prescribed to all that will be
 “ his Disciples; lest the Advantages they receive
 “ from

" from a pious Education, should incline them to
 " put too great a Value upon themselves; and
 " therefore that the Masters be often put in mind
 " of guarding the Children under their Care as
 " much as possible, against such dangerous Con-
 " ceits; and in order thereunto, to instruct them
 " very carefully in the Duties of Servants, and
 " Submission to Superiors.

" AND knowing that it is of the highest Im-
 " portance to the Welfare of the Charity-Schools,
 " to remove all occasion of Complaint against
 " them, as Nurseries of *Disaffection* to the Go-
 " vernment, They acquainted their Members in
 " Town and Country, that His Grace the Arch-
 " bishop of *Canterbury* having heard some Com-
 " plaints against the Conduct of certain Teachers
 " in these Schools, on this Head, did in 1716.
 " write a Letter to the Trustees of the Schools in
 " and about *London*, earnestly exhorting them
 " rigorously to animadvert upon all, whether Chil-
 " dren or Teachers, who either appear, or suffer
 " them to appear at any Time in publick, to affront
 " the Government, and bear a part in those Tu-
 " mults and Riots, which are so great a Scandal,
 " as well as Prejudice to the good Order and Peace
 " of the Realm. And likewise, if there be any
 " Catechisms or Institutions taught in any of these
 " Schools, that meddle with Political or Party
 " Principles, that they ought immediately to be
 " thrown aside, as pernicious to the original Design
 " of those pious Nurseries.

" THAT some time after this His Grace, in a
 " particular manner, recommended it to the
 " Trustees of the Charity Schools in and about

" Lon-

" London, to require all the Masters and Mistres-
 " ses under their Direction, not only to take the
 " Oaths to the Government before their Ad-
 " mission, but at the Time of their Admission,
 " to subscribe to some such solemn Promise, or
 " Declaration, as the following, viz. "*That they*
 " *do heartily acknowledge His Majesty King*
 " *GEORGE, to be the only lawful and rightful*
 " *King of these Realms; and will, to the utmost*
 " *of their Power, educate the Children committed*
 " *to their Charge, in a true Sense of their Duty to*
 " *him as such; That they will not, by any Words*
 " *or Actions, do any thing whereby to lessen their*
 " *Esteem of, or their Obedience to the present Go-*
 " *vernment. That upon all publick Days, when*
 " *their Children may be likely to appear among*
 " *any disorderly Persons, they will do their best to*
 " *keep them in, and severely punish them, if they*
 " *shall bear of their running into any Tumults, or*
 " *publick Meetings, contrary to the good Order of*
 " *such Schools and Scholars.*"

" SEVERAL other Prelates have earnestly pref-
 " sed the like Exhortations in their Sermons at
 " the Anniversary Meetings of the Charity-
 " Schools, as well as on other Occasions; and the
 " Society think it incumbent on them to use all
 " their Interest to procure a general Conformity
 " to his Grace's and their Lordships Sentiments
 " in this Matter, as of the last Importance to the
 " Welfare of the Charity-Schools; and therefore
 " intreat all their Correspondents, to do their ut-
 " most to remove all Occasions of Complaint, as
 " they value the Prosperity of these Schools.

An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1734.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloath'd.

pt. Cl. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by Friends	Girls put out since setting up of the School to Apprentices, or taken out by Friends	No. of Children educated in the Schools, including those now in them
A Lhallows Lombard- street, set up 1702 C. }	1	40	—	56	52	148
* St. Andrew Holborn, erected 1699 C. — }	1	80	—	119	2	417
* In the same Parish 1700 C.	1	—	71	—	—	239
* In the same Parish, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on Mondays, Wednesdays, and Fridays from whence 99 Boys have been put Apprentices to Sea, in- cluded in the Numbers put out of their respective Schools }	1	—	—	—	—	310
* St. Anne Aldersgate 1709 C.	2	30	20	49	69	20
St. Anne Blackfryars, set up 1705, supported by Endowment C.	2	40	30	29	—	38
St. Anne Westminster C.	1	52	—	223	63	228
In the same Parish C.	1	—	52	—	84	70
* St. Bartholomew the Great for Boys 1717. }	2	30	16	90	4	96
and for Girls 1727. pt. C. }	1	40	—	44	4	88
* Billingsgate Ward 1714. C.	1	50	—	386	—	436
St. Botolph Aldersg. 1702 C.	1	—	50	—	—	132
In the same Parish C. —	2	50	40	150	32	272
St. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C. — }	2	40	30	161	10	137
* In the same Parish in East-Smithf. Id. th. Boys set up 1706, and the Girls 1710. C.	2	40	30	161	10	137
	19	452	309	1374	351	147
						620
						3253

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprenticeship or taken out by friends	Girls put out since setting up of the School to Apprenticeship or taken out by friends	No. of Children educated in the Schools including those now in them
St. Botolph Bishopsgate, 1702. C.	2	30	30	70	70	200
* St. Bride's Parish 1711. C.	2	30	30	16	40	222
* Bridge and Candlewick Wards, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked- Lane and St. Magnus the Mar- tyr, Cl.	2	60	40	136	140	432
* Broadstreet Ward 1714 C.	2	50	30	23	12	265
Camberwell in Surrey pt. C.	2	40	35	—	3	78
* Castle Baynard Ward C. Boys 1710, Girls 1719.	2	30	20	46	44	228
Chelsea, Middlesex, set up 1707, endow'd with 10l. per Ann. for ever, by the late Mr. Chamber- layne, pt. C. and pt. Maintain'd.	1	35	—	72	12	119
In the same Parish, Set up June 1709. for Sol- diers Girls, supported by La- dies and Gentlewomen, seven of whom are Trustees, Cl.	1	—	30	—	7	97
* Christ Church Spital-Fields, remo- ved from Petticoat Lane 1729, Cl.	1	30	30	33	4	108
* Christ Church Surry for Boys 1711, and for Girls 1719, C.	2	30	10	117	29	226
* St. Clement Dane 1702 C.	2	70	40	5	91	509
* In the same Parish, An Hornbook School, for Boys and Girls 1724.	1	15	15	—	—	30
* Cordwainers and Bread- street Ward C. Boys 1702, Girls 1714	2	50	30	119	30	560
* Cornhill and Lime-street Ward C. 1711	2	50	30	135	18	428
Cripplegate Ward within Including the School of St. Alphage Parish 1712 C.	2	50	25	64	64	321
Deptford in Kent C.	2	50	20	8	—	78
Dowgate Ward, set up 1715, Cl.	2	30	20	20	14	84
* St. Dunstan in the West C. Boys 1708, Girls 1710.	2	50	40	98	4	465
	32	700	475	1299	855	4487

CHARITY-SCHOOLS

in the Parishes of

[19]

No. of Sch.

BOYS.

GIRLS.

Boys put out since setting up of the School to Apprentices, or taken out by friends

Girls put out since setting up of the School to Apprentices, or taken out by friends

No. of Children educated in the Schools, including those now in them.

St. Edmund the King, ?

A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.

* St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections.

Faringdon Ward within set up 1705. C. ———

* St. George in the East, C. Boys 1716. Girls 1718.

* St. George the Martyr 1708, C. ———

St. George Southwark C.

St. Giles Cripplegate with- out in Redcross-street 1698. Cl

In the same Parish, Supported by the Lady Eleanor Hollis's Legacy of 62l. 10 s. per Annum. C.

In the same Parish, with- out in Middlesex, set up in 1698. C. ———

In the same Parish, Cl.

Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put each Boy Ap- prentice.

* St. Giles in the Fields, set up 1705. C.

The Trustees of these Schools find- ing themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.

C 2

1	20	—	20	29	—	69
2	60	40	438 See 12	—	64	614
2	50	50	54 See 14	110	16	149
2	35	35	185 See 17	—	97	349
1	50	—	14	226	—	290
1	100	—	119	423	—	642
1	—	50	—	—	32	31
1	50	—	107	45	—	202
1	20	—	—	—	—	20
4	101	101	314	—	210	24
16	486	276	1274	833	258	305
						3492

CHARITY SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by friends	Girls put out since setting up of the School to Apprentices, or taken out by friends	No. of Children educated in the Schools including their own in them.
Greenwich, Kent. 1700.						
C. W. The Children here spin and make their own Cloaths both Linnen and Woollen	1	—	40	—	4	200
* S. James Clerkenwel C. 1699	2	60	40	210 See 7	104	8
* In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools	1	30	—	—	—	30
* St. James Westminster, C. } Supported by the Offertory, 1697.	1	40	—	100	—	140
* In the same Parish in King Street, set up 1722, by the late Archbishop of Can- terbury, supported out of the Revenue of the Chappel C.	1	36	—	120	—	156
* In the same Parish, set up 1725. C. M. W. to prepare them for Service, supported by Collec- tions at Sermons, and casual Re- benditions	1	—	40	—	60	100
St. John at Hackney, C. 1714	2	30	20	70	8	55
St. John Wapping, set up } for Boys 1704, Girls 1708. C. }	2	40	30	301 See 37	132	37
St. Katharine Creed C. —	1	40	—	86	—	126
St. Katherine near the Tower 1700. C. —	2	35	15	100	—	33
* Kensington, Mid. 1707, To which His Majesty is graci- ously pleased to allow 80 <i>l.</i> per Ann. and the Children have a Dinner every Sunday from Mi- chaelmas to Lady-Day.	2	30	20	80	15	23
Knight's Bridge Chappel C.	1	6	6	—	—	12
* Lambeth in Surry C. —	2	30	20	—	—	50
St. Laurence Pountney C.	1	16	—	—	60	76
* St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. C.	2	50	50	137 See 1	91	54
St. Margaret Westminster C. bath'd in Blue the Boys set up 1688, the Girls 1714. —	2	52	34	290 See 15	72	7
In the same Parish, C. in Grey W and W. the Boys set up 1698, —	2	80	50	294	—	181
	26	575	365	1576	378	293
						671
						3858

CHARITY-SCHOOLS in the Parishes of

St. Martin in the Fields 1699 C. }
In these Schools 35 Girls are M-
and one third Part of the Boys are
daily employed in useful Labour,
so that the whole School works 2
Days in a Week, by Rotation.

St. Mary-le-Bon 1715 C.

*St. Mary at Islington 1710 C.

St. Mary Magdalen Ber- }
mondsey, Boys 1712, Girls 1712 C. }

St. Mary Overee, *alias* St.

Saviour Southwark C. }

St. Mary Rotherhich C.

In the same Parish,

The Parish Children of both Sexes
are under the Care of a Mistress,
and 2 Nurses, since 1715. C. M.
and W. at the Charge of 2 s. a
Week each Child on the Parish,
except the Article of Cloathing.

St. Mary le Strand 1704 C.

St. Mary Whitechapel 1704 C.

* Mile End, Old Town, }
set up 1724. C. —

Newington Butts Surrey —

Norton Folgate. This

School was set up 1691. and has
been very useful as a Nursery to
the neighbouring Charity Schools

In the same Liberty of

Norton Folgate, a School formerly
call'd Sir George Wheeler's School,
was setup 1703. C. W.

* St. Olave Old-Jewry,

and St. Martin's Iron-
monger-Lane, set up

1717, C. —

St. Olave Southwark C. —

St. Paul Covent Garden }

Boys 1701. Girls 1712. }

St. Paul Shadwell Boys }

1699. Girls 1712. C. — }

Poplar Chappel in Step-

ney, C. 1711. —

* Queen Hithe Ward, set

up 1717. Cl. —

Ratcliff Hamlet Stepney }

Boys 1710. Girls 1723. }

No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or taken out by friends		Girls put out since setting up of the School to Apprentices, or taken out by friends		No. of Children educated in the Schools including those new to them
			Apprentices.	Services, or taken out by friends	Apprentices.	Services, or taken out by friends	
3	101	51	462	—	—	154	768
1	12	—	18	—	—	—	30
2	26	18	50	20	14	17	145
2	50	20	112	85	3	46	323
2	60	50	—	—	—	206	316
1	20	—	20	—	—	—	40
1	25	—	18	—	—	—	43
1	16	—	56	13	—	—	85
2	60	40	113	202	86	134	640
1	30	—	9	—	—	—	39
1	32	—	—	—	—	—	32
1	60	—	—	—	—	—	60
1	—	30	—	—	14	—	44
1	30	—	19	60	—	—	109
1	—	60	—	—	45	—	105
2	30	20	76	9	—	36	178
2	50	50	155	155	54	133	546
2	30	20	34	—	18	2	104
1	24	20	27	29	3	47	150
2	35	25	100	—	—	10	170
30	691	404	1241	569	237	785	3927

CHARITY SCHOOLS in the Parishes of			No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services, or taken out by friends.	Girls put out since setting up of the School to Appren. Services, or taken out by friends.	No. of Children educated in the Schools, including those now in them.
*St. Sepulchre within 1700 C.			1	51	1	336	—	293
In the same Parish with- in, set up 1702 C. —			1	—	51	—	387	438
In the same Parish without, set up 1711. C. —			1	—	25	—	80	29 134
* In the same Parish without, set up March 1706 Cl. —			1	33	—	113	41	194
St. Stephen Walbrook 1699			1	30	—	34	25	89
*St. Thom. Southwark 1704 C.			1	30	—	33	27	114
Tower-Ward, Girls 1707.			2	60	60	73	234	7 348 830
Boys 1709, C. —			1	50	—	69	169	290
* Vintry-Ward 1710. C. —			1	50	—	69	169	290
Brought from Page 17 —			19	254	136	645	496	87 764 2382
Ditto from Page 18 —			32	452	309	1374	351	147 620 3253
Ditto from Page 19 —			16	700	475	1299	855	247 911 4487
Ditto from Page 20 —			16	486	276	1274	833	258 365 3492
Ditto from Page 20 —			26	575	365	1576	378	293 671 3858
Ditto from Page 21 —			30	691	404	1241	569	237 785 3927
Total —			132	3158	1965	7409	3482	1269 4116 21399
Boys at School —			3158					
Girls —			1965	5123	Total of Children at School.			

Note, The Trustees of some Schools have thought fit to lessen the Number of Children, that the rest might be intirely supported; which is the Reason the Number now taught; is short of what it was formerly.

Boys put out to Appren.	7409	16276	Total of Children put to Appren- tiships and Services, or taken out by Friends; of which 386 are gone to Sea, out of 26 Schools.
To Services, &c.	3482		
Girls put out to Appren.	1269		
To Services, &c.	4116		

N. B. All

N. B. *All the Schools above-mentioned, have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the BLUE-COAT-SCHOOL, which was set up Lady-day 1688, for 50 Boys; and the School at NORTON FOLGATE, erected 1691, for 60 Boys.*

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them, and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

Note, Where the Number of Children put out were not distinguished whether to Apprenticeships or Services, they are inserted in the Column of Apprentices.



The

The Number of *Charity-Schools* in each County of *England and Wales*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Lincolnshire</i> ———	91	1164	90
<i>Bedfordshire</i> ———	34	345	57	<i>Merionethshire</i> ———	2	40	25
<i>Berkshire</i> ———	59	807	140	<i>Middlesex</i> ———	29	410	222
<i>Brecknockshire</i> ———	6	82	47	<i>Monmouthshire</i> ———	7	104	10
<i>Buckinghamshire</i> ———	57	689	46	<i>Montgomeryshire</i> ———	6	76	16
<i>Cambridgeshire</i> ———	36	673	124	<i>Norfolk</i> ———	34	570	223
<i>Cardiganshire</i> ———	1	10		<i>Northamptonshire</i> ———	47	508	143
<i>Carmarthenshire</i> ———	11	121	4	<i>Northumberland</i> ———	10	430	40
<i>Carnarvonshire</i> ———	3	35		<i>Nottinghamshire</i> ———	30	252	28
<i>Cheshire</i> ———	17	124	66	<i>Oxfordshire</i> ———	23	366	106
<i>Cornwall</i> ———	13	72	34	<i>Pembrokeshire</i> ———	25	184	41
<i>Cumberland</i> ———	6	160	30	<i>Radnorshire</i> ———	3	60	
<i>Denbighshire</i> ———	5	100	3	<i>Rutlandshire</i> ———	6	32	12
<i>Derbysire</i> ———	18	274	51	<i>Shropshire</i> ———	22	373	37
<i>Devonsire</i> ———	41	679	235	<i>Somersetshire</i> ———	33	582	90
<i>Dorsetshire</i> ———	13	117	29	<i>Staffordshire</i> ———	14	230	88
<i>Durham</i> ———	12	276	20	<i>Suffolk</i> ———	40	600	140
<i>Essex</i> ———	37	498	178	<i>Surry</i> ———	29	546	144
<i>Flintshire</i> ———	1	60		<i>Sussex</i> ———	23	512	60
<i>Glamorganshire</i> ———	6	50		<i>Warwickshire</i> ———	36	385	165
<i>Gloucestershire</i> ———	60	940	100	<i>Westmoreland</i> ———	1	16	10
<i>Hampshire</i> ———	39	541	132	<i>Wiltshire</i> ———	37	736	57
<i>Herefordshire</i> ———	29	468	79	<i>Worcestershire</i> ———	38	612	100
<i>Hertfordshire</i> ———	38	652	126	<i>Yorkshire</i> ———	54	893	191
<i>Huntingdonshire</i> ———	25	282	20				
<i>Kent</i> ———	62	968	315		640	9681	2038
<i>Lancashire</i> ———	21	311	31	Brought forward	689	9825	1877
<i>Leicestershire</i> ———	36	451	30				
	689	9825	1877		1329	19506	3915

*A Summary View of the CHARITY-SCHOOLS in
Great-Britain and Ireland.*

	Sch.	Boys	Girls
At LONDON, ————	132	3158	1965
In other Parts of South Britain, ————	1329	19506	3915
In North Britain, by their Account published 1733 } ————	109	3009	1047
In IRELAND, by the Account last published } ————	168	2406	600
Total of Schools ————	1738	28079	7527
		7527	
		35606	

Boys and Girls now taught in those Schools

April 1732. Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

Note also, There are about 300 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; But the Publisher hereof would be very thankful for a more particular Information.



There having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM I A. B. do give and bequeath
unto G. H. of _____ the Sum
of _____ Pounds, to the In-
tent, and on Trust, that he do pay the
same to the Treasurers for the Time be-
ing of the Charity School, for Teach-
ing [poor Children, or poor Boys,
or poor Girls,] to Read, &c. in the
Parish of _____ in the City of
_____ or in the County
of _____ for the Use of the
said School.

N^o.

N. II.

For the Use of the POOR,

BIBLES may be bought at the following Prices, viz.

In Quires.

M inion Character single in 12mo. —	3	1
The same, — with Common Prayer and Psalms	3	9
Nonpareil Character, single in 12mo	2	1
The same, — with Common Prayer and Psalms —	2	8

Testaments and Psalters at the following Prices, viz.

P ICA Character 8vo. —	1	8
Long Primer 8vo. —	1	1
Oxford Breve 12mo. —	—	8
Nonpareil 24to. —	—	8
Psalters 12mo. —	—	4

Common Prayers with Psalms.

P ICA 8vo. —	2	4
Breve 12mo. —	1	4
Minion 12mo. —	1	1
Minion 24to. —	2	1
Nonpareil 24to. —	—	9

The Price of other Religious Books in Quires.

B P. Gastrel's Christian Institutes —	1	2
Ostervald's Preliminary Discourse to the Arguments, &c. —	—	6
Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol. —	9	1
Professor Franck's <i>Christus Sacra Scriptura Nucleus</i> : or, Christ the Sum and Substance of all the Holy Scriptures —	2	6

Archbishop Wake's Commentary on the Church Catechism	1	3
Lewis's Exposition of the Church Catechism	—	3
Osterwald's Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
Dr. Ashton's Discourse concerning a Death-bed Repentance	—	3
Dr. Woodward's Account of the Rise and Progress of the Religious Societies	—	8
Great Importance of a Religious Life considered	—	7
Bp. Kidder's Young Man's Duty	—	8
Burkitt's Help and Guide to Christian Families	—	7
The Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	8
New Manual of Devotions	—	2
The Whole Duty of Man large 12mo.	1	11
The same in small 12mo.	1	1
The Lively Oracles, or the Christian's Birthright and Duty in the Custody and Use of the Holy Scriptures; by the Author of the <i>Whole Duty of Man</i>	1	6
The Life of God in the Soul of Man	—	1
The Exemplary Life of James Bonnell, Esq;	—	2
The Mother's Legacy to her Unborn Child	—	4
A Charitable Visit to the Prisons	—	6
Propagation of the Gospel in the East, 3 Parts	3	—
Monro's Essay on Christian Education	—	7
Dr. Talbot's Christian Schoolmaster	—	1
Turner's Spelling Book	—	6
An Essay upon the Execution of the Laws against Immorality and Prophaneness; by Mr. Disney	1	6
A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Submission to the Will of God; by Mr. Ellesby	—	7
The English Instructor: Or, The Art of Spelling improved; by Mr. Dixon	—	6
The Bp. of London's First, Second, and Third Pastoral Letters, to the People of his Diocese	—	2
A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about London and Westminster, from 1704, to 1728 inclusive	—	5

*The Price of Books Stitched.**On the Holy Scriptures.*

	Single.	Hundred.		
		d.	l.	s.
A Bridgment of the Bible — — — — —	1	—	6	6
Several Methods of Reading the Scrip- ture in private — — — — —	3	1	—	—
Plain Directions for Reading the Holy Scripture	3	1	—	—

Publick and Private Devotion.

D irections for the devout and proper Use of the Common Prayer, &c. — — — — —	2	—	12	6
Cautions and Directions for the Performance of the Publick Worship of God — — — — —	1	—	6	6
Bp. <i>Beveridge's</i> Sermon on the Common Prayer—	3	1	—	—
Earnest Exhortation to Housekeepers to set up the Worship of God in their Families—	1	—	6	6
Necessary Duty of Family Prayer — — — — —	1	—	6	6
Bp. <i>Gibson's</i> Family Devotion — — — — —	4	1	8	—
— Serious Advice to Persons lately reco- vered from Sickness — — — — —	2	—	12	6
— Excellent Use of Psalmody, with a Course of Singing Psalms — — — — —	1	—	6	6
Morning and Evening Prayers for Families, &c.	3	1	—	—
The Christian's Daily Devotion — — — — —	1	—	6	6
An Earnest Perswasive to the serious Ob- servance of the Lord's Day — — — — —	1	—	6	6
Devout Psalmody — — — — —	3	1	—	—

On the Catechism.

C hurch Catechism broke into short Ques- tions — — — — —	2	—	12	6
The Principles of Religion explained and proved from the Scriptures — — — — —	6	2	2	—
Bp. <i>Kennet's</i> Christian Scholar — — — — —	3	1	—	—

Dis.

	Single.	Hundred.		
		d.	l.	s.
Discourse concerning Baptismal and Spiritual Regeneration	3	1		
Pastoral Advice to a Young Person before Confirmation	3	1		
Pastoral Advice after Confirmation	2		12	6
Serious Address to Godfathers and Godmothers	2		12	6
Lessons for Children, Historical and Practical	4	1	8	
Wall's Conference about Infant-Baptism	4	1	8	
An Account of the chief Truths of the Christian Religion, explained to the meanest Capacity, by way of Question and Answer	2		12	6
The Excellent Daughter, a Sermon	3	1		

The Holy Communion.

A rchbishop Tillotson's Persuasive to frequent Communion	3	1		
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1		
The Sacrament of the Lord's Supper explain'd to the meanest Capacity, in a Dialogue	3	1		
Ashton's Exhortation to the Holy Communion	2		10	6
Answer to Excuses for not coming to the Sacrament	3	1		
Prayers before, at, and after Receiving the Sacrament	6	2	3	
A Companion to the Altar	4	1	5	

Christian Doctrine and Practice.

P astoral Letter from a Minister to his Parishioners	1		6	6
Pastoral Advices in order to Eternal Life	3		16	
Christian Monitor	3	1		
The Christian's Way to Heaven	1		6	6
Conditions of obtaining Salvation by Jesus Christ	2		12	6
Bp. Kidder concerning Sins of Infirmity	3	1		

Dr.

	Single.	Hundred.		
		d.	l.	s. d.
Dr. Lucas's Influence of Conversation	2	—	12	6
A regular Method of Governing a Family	3	—	16	
The Way of living in a Method and by Rule; or a regular Way of employing our Time	2	—	12	6
Several Hundred Texts of Scripture, proving our Ld. Jesus Christ to be the most High God	6	—		
Sermon before the Society for Propagating the Gospel	6	—		
Sermon before the Societies for Reformation of Manners	6	—		
Archbishop of Tarragona's Catholick Christianity; or, an Essay towards lessening the Number of Controversies among Christians	6	—		
— his Essay towards making the Know- ledge of Religion easy to the meanest Ca- pacity	2	—	12	6
An Impartial Examination and full Confuta- tion of the Argument brought by Mr. Wall- ston's pretended Rabbi, against the Truth of our Saviour's Resurrection	2	—	14	

Concerning Particular Duties.

B ishop Beveridge on the Nature and Ne- cessity of Restitution	3	—	1	
Husbandman's Manual	3	—	1	
A Present for Servants	4	—	1	8
The Soldier's Monitor	4	—	1	8
The Seaman's Monitor	4	—	1	8
Kind Caution to Watermen	1	—	6	6
Advice to Grand Juries, Constables, Church- Wardens	3	—	1	
Oath of a Constable and Obligation he is under	1	—	4	
Admonitions and Cautions to discharged Debtors, by Mr. Drew	2	—	12	6
Motives and Encouragements to bear Afflic- tions patiently	2	—	12	6
Bp. of London's Two Letters concerning the Instruction of Negroes	6	—		

	Single		Hundred.	
	d.	l.	s.	d.
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely; and of Buying Goods so Imported — — — — —	3	1		
The Duty of Reproof — — — — —	3	1		
The Duty and Pleasure of Praise and Thanksgiving, by the Revd. Mr. Scougal — — — — —	2		12	6

Common Vices.

Bishop of St. Asaph against Swearing — — — — —	3	1		
Bishop Gibson's Admonition against Profane and Common Swearing — — — — —	2		12	6
Kind Caution to Profane Swearers — — — — —	1		6	6
Dr. Wells against Swearing — — — — —	1		6	6
Dr. Woodward against profane Language, &c. — — — — —	1		6	6
— Baseness and Perniciousness of the Sin of Slandering and Backbiting — — — — —	2		12	6
— Against Gaming — — — — —	1		6	6
— Against Drunkenness — — — — —	1		6	6
— Rebuke to the Sin of Uncleanneſs — — — — —	1		6	6
Exercise against Lying — — — — —	1		6	6
The Publick Houſe-keeper's Monitor — — — — —	3	1		
A Diſſwaſive from Perjury, and Subornation of Perjury — — — — —	3	1		
A Friendly Admonition to the Drinkers of Brandy — — — — —	3	1		

Charity-Schools and Work-Houſes.

Methods used for erecting Charity Schools — — — — —	2		12	6
Sermons and Accounts of Schools in 4to. 12 — — — — —	2		12	6
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools — — — — —	2		12	6
Bp. of London's Directions to the Maſters and Miſtreſſes of the Charity Schools — — — — —	1		6	
Prayers for the Uſe of Charity Schools — — — — —	1		6	6
Prayers for Apprentices going out of Charity Schools — — — — —	1		6	6

Account

	Single.	Hundred.			
		d.	l.	s.	d.
Account of Workhouses for Employing and Maintaining the Poor — — — — —	14				
The Advantage of <i>Employing the Poor in Useful Labour</i> , and Mischief of Idleness, or ill-judg'd Business, by Mr. <i>Johnston of Beverley</i> — — — — —	3	1			
A Prayer proper to be used in Work-houses — — — — —	1			2	
Rules and Orders for the better Government of Charity Schools — — — — —	1		6		6

Against Popery.

A Archbishop <i>Tillotson</i> concerning the Hazard of being saved in the Church of <i>Rome</i> — — — — —	3	1			
— Discourse against Transubstantiation — — — — —	3	1			
St. <i>Paul's</i> Description of his own Religion — — — — —	4	1		8	
A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, &c. — — — — —	18				
Short Refutation of Popery — — — — —	3	1			
Dialogue between a <i>Protestant Minister</i> and a <i>Popish Priest</i> — — — — —	4	1		8	
Questions and Answers concerning the Two Religions, that of the Church of <i>England</i> , and that of <i>Rome</i> — — — — —	2		12		6
A short Account of the Lives and Sufferings of several Godly Persons, who died in <i>England</i> for the sake of the Gospel, under the Reigns of K. <i>Henry VIII.</i> and Q. <i>Mary</i> — — — — —	6				
A Seasonable Caveat against Popery : or, an Essay on the Merchandise of Slaves and Souls of Men — — — — —	6				
The Archbishop of <i>Tuam's</i> Charitable Address to all that are of the Communion of the Church of <i>Rome</i> — — — — —	12				
A View of the Articles of the <i>Protestant</i> and <i>Popish</i> Faith, printed on one Side of a Sheet of Royal Paper — — — — —	2		12		

N^o. III.Some ACCOUNT of the
Protestant Mission to the EAST-INDIES.

IN *July* and *August* last, the Society receiv'd several Letters from their Correspondents, and the Missionaries in *East-India*, viz.

THE Reverend Messieurs *Benjamin Schultze*, *John Anthony Sartorius*, and *John Ernest Geister*, British Missionaries at *Fort St. George*, *August* 24. 1732. in Answer to the Society's of the 15th of *November*, 1731. and the 9th of *February* 1731. signify, That the Goods for the *English* and *Danish* Mission, shipp'd on the *Duke of Lorraine*, Captain *Wilson* Commander, were carefully deliver'd to them by the Society's Corresponding Members there; That what was directed to *Tranquebar*, together with the Silver, was sent by a Vessel just then bound thither, when the *Duke of Lorraine* arriv'd. That the Reverend Mr. *Geister* and Dr. *Knoll* happily arriv'd there on *Sunday July* 16. 1732. O. S. They desire their Thanks may be accepted for the kind Presents made to them: That notwithstanding the great Prevalency of Irreligion and Popery there, as the principal Impediments to propagating true
Christ-

Christianity, they have the Comfort of being under the Protection of God's good Providence, which enables them to surmount all Obstacles, and to carry on the Difficult Work of converting the Heathen.

THAT their Congregation more and more increases : That they faithfully Instruct and Catechize the *Malabarian* and *Portuguese* Schools in both Languages : That the Translation of the Bible in the *Gentou* Language is now finished, for the Benefit of those Heathen that use that Language ; which gives them ground to hope, that God will graciously bring his good Work to Perfection.

THAT hitherto they have the Bible only in the *Malabarian* Tongue, as printed at *Tranquebar* ; but if they should have the Pleasure to see it printed in the *Gentou* Language also, according to the Wish and Desire of many People, they doubt not to have an Opportunity of communicating the Gospel more clearly and fully to another Nation of Heathen ; who, for want of Instruction in a Language they understand, are withheld from the Knowledge of *Jesus Christ*.

THAT the *British* Mission at *Fort St. George*, to this Day, is provided with only one Common House, more fit for one Man's Lodging than for three People ; which has hitherto served instead of a Church : but it is easy to imagine how great the Inconveniencies and Hindrances must be, of inviting the Heathen to hear God's Word preached in so strait an Apartment ; and therefore they need not urge the Society any farther upon that Head. That the *Malabarian* and *Portu-*

gueze Schools are kept in the Mission House; the *Malabarian* Boys have a little open Hall, wherein they Learn in the Day-time, and Sleep in the Night: The *Portugueze* Boys, together with their Master, have a little Chamber, wherein they are obliged to stay Night and Day; but as for Girls, they have no Room convenient to keep them apart, and therefore they cannot entertain them, though that be also very necessary for their better Education; and therefore they wish that it may please God to favour the Society with some ample Benefactions, to the Mission at *Madras*, which may enable them to take into their serious Consideration how far it may be possible to assist them in remedying these Inconveniencies.

THAT according to the Order of the Society, they have deliver'd an Account of their Receipts and Disbursements to Mr. *Torriano*, in the *English* Tongue: That last *February* they had the Happinefs to see at *Fort St. George* two Missionaries from *Tranquebar*; who, after a Stay of about three Weeks, return'd by Sea. They refer to their Letters to be sent after *Christmas*, for other Particulars of their Servants, Writers, or Interpreters, to close their Account for the two last Years. They conclude with ardent Prayers, that God would be pleas'd to prosper his Good Work, for the Enlargement of the Kingdom of our Redeemer; and bless all their Benefactors in *Europe*, for what they have done for Christ's sake.

John

John Ernest Geister, by a Letter dated at *Madras*, *August* 26. 1732. signifies, That by God's good Providence he was happily arriv'd at *Madras*, very much pleas'd with the good Accommodations he had on Board the Duke of *Lorraine*, and the great Civilities he received from Captain *Wilson*; which were more than he could have expected, or could ask: but that the greatest Joy he had in his Voyage, was on the happy Day of his Arrival, *July* 16. O. S. 1732. at Sunset, to be inform'd that the Reverend Messieurs *Schultze* and *Sartorius* were well; and to find Mr. *Schultze* on the Sea-shore, to bid him welcome. He praises the Divine Goodness, that the Climate of that Country agrees with him better than with others; so that he has not been sick at all; but after a very slight Indisposition, he finds himself able to go on in the Work he was sent for. That some Days after his Arrival, he began to learn the *Portuguese* Language; and spends every Day one Hour to make the more Progress in the *English* Tongue. He concludes with Wishes that God may bless all Endeavours for Propagating the Gospel among the Heathen, and enable the Members of the Society to be the Blessed Instruments of promoting the Honour of God.

Benjamin Schultze, } By a Letter dated
John Anthony Sartorius, } the 4th of *January*
John Ernest Geister, } 1733. signify, That
they had therewith sent their Journal in *High*
German, and the Account of the Expence for the
Ser-

Service of the Mission last Year. They refer to their Journal for an Account of the present Condition of the Mission, and the Progress made therein for the Year 1732. That the Number they have Christened last Year amounts to 30; That the *Portuguese* School daily encreases, and Providence has directed them to a Man very capable of Instructing them. That the Number in both Schools is 28; of which 22 are Victualled and Cloath'd; That the Straitness of the Mission-House, has oblig'd them to buy a little House for the Conveniency of the School, which cost 65 Pagodás, computed at 26 Pounds Sterling. That their Brethren at *Tranquebar* willingly assist them with Books printed there for the Benefit of the two Protestant Missions; so that they send as many as they need, for both Schools: That they have been so kind as to transmit to their Library some good Authors in several Languages, of which they had Duplicates; by which means, and a kind Present they receiv'd from a good Friend in *England*, they shall be able to erect a Library there for the Service of the Mission. That they thankfully accept the kind Assistance of a private Gentleman at *London*, for the Relief of their Schools; and shall continue to make the best Use they can of his Benefaction for the Benefit of the Mission, according to his Desire.

They conclude with Wishes that God would enable the Society, and all their Benefactors, to carry on the Mission to his Glory.

Some

*Some of the more Remarkable Passages
mention'd in their Journal at Madras,
referred to in this Letter, are as fol-
lows.*

THE Reverend Monsieur Otto Frederick Rad-^{Jan. 4.}
witz, a Danish Minister, died in the 60th N. S.
Year of his Age. He did good Services in the 1733.
Beginning of the Mission at Tranquebar, as well
as since he was here, so long as he was able.

THE Catechists sometimes have Disputes with ^{Apr. 3.}
the Papists: When the latter mention any thing
of the Image-Worship, or the Invocation of
Saints, the Mubamedans never fail to join with
our Catechists against them; nay, the Heathen
themselves tell the Papists to their Faces, *You
are no better than we, for you worship Figures
and Images as well as we; all the difference is,
that we call them by different Names.*

It is to be wish'd the Mission upon this Coast ^{26.}
could extend it self more, that those Christians
who are obliged to go from one Place to another
for their Living, might hear the Word of God
conveniently; and not be tempted either to re-
turn to the Heathen, or lie open to the Seduc-
tion of the Papists, as it sometimes has happen'd.

A German came to visit us from the Malabar ^{June}
Coast, in his way to Bengall. He said, the Tran- ^{22.}
quebar Mission was well known at Ceylon, Bom-
bay, Cochin, and other Places where he had been;
and that there were many German Soldiers of
the Evangelical Confession, that earnestly desired

to have a Minister among them, or that they might be removed to *Tranquebar*. He told us also, that he had once seen near *Cochin* a *Braman*, whose Face and Body were much blacken'd, and yet resembled an *European*. Whereupon he called one of his Comrades to see a Man like an *European*. To which the pretended *Braman* answered in High Dutch; *Yes, I am an European, and a Father; we are obliged to disguise our selves among the Heathen, that they might not know us.* After awhile they became well acquainted; and the Father told him then, that the Pope had sent twelve Fathers into that Country, that they might root out the Protestant Faith in the District of *Tranquebar*.

July
23.

THEY mention, that the poorer sort of Heathen, when they are likely to die, are desirous of receiving Baptism, in order to avoid the Funeral Expences, which are very chargeable among them, and very inconsiderable among the Christians. But the Protestant Missionaries receive none of this Sort, except they be before sufficiently grounded in the Principles of our Religion; whereas the Papists admit them to Baptism, if they are but able to pronounce *Jesus, Mary, and Joseph*. That then they put a Chapelet about their Neck, and a Crucifix into their Hand, and pronounce them saved and blessed; and it is by this means that the Number of their Converts encreases so much every Year.

O.S. 16. ARRIV'D, to our great Joy, Messieurs Geister,
N.S. 27. Missionary to *Madras*, and Dr. Knoll, Physician
of the Mission.

THE

THE *Prayer of Manasses* was translated into *Aug.*
the *Warugian*, or *Gentou* Language; and thereby 22.
was finished the whole Bible, as well the *Hebraic*
as the *Greek* Text.

Mr. *Schultze* received a Letter from the Mis- 30.
sion's College in *Copenhagen*, wherein they give
Leave that the *Warugian* Bible might be printed
in *Tranquebar*.

WE visited the *Armenian* Preachers, having *Sept.*
before made an Acquaintance with them. They 26.
were just beginning their Evening Prayers, which
we, at their Request, heard.

THEY give an Account of the Feast the Pa- *Decem.*
pists celebrate upon the Mountain of *St. Thomas*, 19.
which being observed with Heathen Ceremonies,
and very scandalous Doings, the wiser sort of
the Papists would fain abolish it; but the Ro-
man People are in general so fond of it, that they
would much rather part with the Christian Reli-
gion, than with the Feast.

THIS Year were 30 Baptized; 6 Couples
Married; 4 Persons Buried.

ON *Sundays* in the Morning, from 9 till 11,
they Preach in the *Malabarian* Language.

IN the Afternoon, from 3 to 4, they Preach
in *German*; and from 4 to 5, in the *Portuguese*
Language; and in the mean Time is repeated the
Malabarian Morning Sermon.

Wednesdays, from 4 till 5, they Preach in *Por-
tuguese*.

F

Fridays

Fridays the same, with Prayers for the Malabarian Children and Servants.

EVERY Day is Catechizing in *Portuguese* and *Malabarian*, between the Scholars, Schoolmasters and Catechists; one of which in the Evening repeats it to the Children, as they do likewise all the Sermons.

John Anthony Sartorius, by a Letter dated at *Port St. George*, Jan. 24. 1737. in Answer to the Society's of Feb. 9. 1737. signifies, That he is much pleased that his Services to the Mission are acceptable to the Society; and that he shall do all that is in his Power, with the Assistance of the Holy Spirit, to acquit himself a faithful Servant of *Jesus Christ*, and a diligent Labourer in the Vineyard the Society have placed him in. That he cannot but admire the gracious Providence that has called, and sent him into the Service of Preaching the Gospel to the Heathen; which gives him new Encouragement under the many Difficulties the Work is attended with; and makes him hope, that his Labours will have such Success, as may tend to God's Glory, and the promoting Christian Knowledge. He thanks the Society for their kind Present of 12 l. 10 s. and for adding 5 l. per Ann. Sterling to his Salary. That the Harmony which every Day grows between them and their Brethren at *Tranquebar*, has very much animated them. That they have assisted him with many good Manuscripts, and Observations of their own, for furthering his Progress in the *Malabarian* Language. That they have also sent him a Dictionary, containing almost all the *Malabarian* Words,

Words, written in an Alphabetical Order, collected partly by their Predecessors, and partly by themselves; and that he had begun to add the Signification of the Words in *Latin*, that its use may be more universal for several Nations.

THAT the Arrival of Mr. *Geister*, has given him fresh Matter of praising God, and Hopes of Success to the Mission; That he is glad to find his Mind to be such as he wish'd, and with whom he can agree very well. That he has contracted an entire Friendship with him; so that they act as one Soul and one Heart in the Work of the Lord. That He (Mr. *Geister*) has already made so good a Progress in the *Portuguese* Language, that he begins to Catechize every Day, and by turns Preaches in the same Language: That last Year Mr. *Sartorius* had the Opportunity of learning more *English* than the former Years would permit him to do, when he spent all his Time in learning the *Portuguese* and *Malabar* Languages, as most necessary for the Services he was sent for. He desires to have some Dozens of New Testaments sent for the *Portuguese* School; and concludes with wishing that God would reward all the Benefactors of the Mission, and crown the Endeavours of the Society with Success every where, as well as in *India*.

Nic. Dal,
Martin Bosse,
C. F. Pressler,
C. T. Walther,
And. Worme,
S. G. Ricksteig,

} *Danish Missionaries at*
Tranquebar, Jan. 16. 1731.
 signify, That to their great
 Satisfaction they have receiv'd the Society's Letter
 of Feb. 10. 1731. together
 F 2 with

with all their Presents, as mention'd in the Invoice; for all which, but especially for the valuable Present of the Types and Paper, and their generous Endeavours continually for the sake of Christ's Kingdom, they return their most hearty Thanks, sincerely wishing God himself may most amply reward them. (That by the Grace of God the Gospel in that Country is every Day more established. That formerly the Christians were confined to that City only; but now in the whole Province there is scarce a Place to be found, where God is not worshipped; and even in the Land of the King of *Tanjour*, Christ's Kingdom is much enlarg'd. That in the Year 1732. 381 Profelytes, by the Divine Assistance, have been added to their Communion. So that now their Congregation consists of 1478 Persons, viz. 237 *Portuguese*,
596 *Malabarians*, and
645 Inhabitants of the Kingdom of *Tanjour*.

In all 1478

THAT they have 3 *Malabarick* and 2 *Portuguese* Schools, of both Sexes, containing 196 Children; whose Board, Cloathing, and Learning, are given to them *gratis*. That last Year the *Dutch* of *Nagapatnam*, and the Catechist, by their Direction, began to form a *Malabarick* Congregation; and they have Reason to hope, that God will prosper their laudable Undertaking. That this Year they hope to settle a Correspondence with the *St. Thomas* Christians, by the means of a Friend of theirs, at present Treasurer.

surer at *Nagapatnam*, who is going to take upon him the Government of *Cochin*. They recommend themselves and their Mission to the Continuance of the Society's Favour, and remain wishing them all Health and Prosperity both in Soul and Body.

To these Letters Answers have been sent by the *Princess's Royal*, Captain *Backwell*, and the *Drake*, Captain *Pelly*, Commanders, in *January* 1734. In the former of which Ships, the Society order'd every thing to be sent, which the Missionaries had desir'd by the last Ships, in their Letters to Mr. *Ziegenbagen*, or their Secretary, which had not been sent the Year before; and among a Variety of lesser Things desir'd for the Printer, Bookbinder, and Letter-Founder, there has been sent on Account of the Society, Mr. *Ziegenbagen*, and Professor *Franck*, or Benefactions through their Hands, in foreign Silver 2915 Ounces, which at 5s. 3d. per Ounce, comes to 765l. 3s. 9d. Sterling. But as the Books and other Things sent from *Germany* and *England* amounted to about 250 l. more, the Society have caus'd 1000 l. Value to be Insur'd in case of Accidents: and to the Honour of the *East-India* Company it must be acknowledg'd, that in regard these Things have been shipp'd on a Charitable Account, for the Service of Religion, the Court of Directors have allow'd both Money and Goods to be sent Freight-free to *Fort St. George*.

P O S T

P O S T S C R I P T.

SINCE the foregoing *Account* was sent to the Press, Letters have been received from the very worthy Missionaries at *Port St. George*, intimating the Distress they are in for want of a convenient Habitation ; each Missionary having but one narrow Room for Lodging, Furniture, and Books. To remedy this Inconvenience, which must endanger their Health and Lives, from the Heat of the Climate, and the pernicious Insects which infest those hot Countries ; it will be necessary to build a more commodious House, which, together with the Wants set forth in the foregoing Account, is recommended to the Consideration of such as are willing to promote this useful Mission.

N^o. IV.

*An ABSTRACT of the Proceedings
of the Society for Promoting Christian
Knowledge, for the Year 1733.*

THE *Subscribing* and *Corresponding* Members of the Society, in *Great Britain* and *Foreign Parts*, are generally upwards of 450 ; to which were added in the Year 1733. 16 *Subscribing*, and 11 *Corresponding* Members.

B O O K S

BOOKS Presented to the SOCIETY.

230 Dr. Knight's Sermon at Bow-Church, before the Society for Reformation of Manners; presented by the said Society.

100 Copies of a Book in the Hebrew German Dialect, entitled *Light in the Evening*; presented by Professor Callemberg at Hall.

500 Bishop of Lichfield and Coventry's Sermon before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; by the said Society.

12 Apprentices *Vade Mecum*; or, the Young Man's Pocket Companion, in 3 Parts; by a Person desiring to be unknown.

12 Copies of the first Yearly Sermon, by the Rev. Mr. Smith, before the Trustees for establishing the Colony of Georgia, Feb. 23. 1730—31.

12 of Dr. Burton's Sermon before the Trustees for Georgia; both presented by Mr. Smith.

12 Mr. Archdeacon Stubbs's Sermon at St. Paul's Cathedral, on Trinity Sunday, 1711. entitled, *The Divine Mission of Gospel Ministers.*

878

BOOKS and PAPERS Bought, and Printed by Order of the Society.

4000 *Further Account of the Sufferings of the Persecuted Protestants in the Archbishoprick of Saltzburg.*

4000

- 4000 Brought forward.
 1000 Bishop of *Peterborough's* Sermon at the
 Anniversary Meeting of the Charity
 Children at St. *Sepulchre's*.
 1000 *Accounts of the Charity Schools*, &c. annex-
 ed to the said Sermon.
 5000 *View of the Articles of the Protestant and*
Popish Faith.
 785 Bound and Stitch'd Books for the Socie-
 ty's Store.
 1000 *Account of the Origin and Designs of the*
Society for Promoting Christian Know-
ledge.
 400 Archbishop of *Tuam's* Short and Plain
 Account of the Doctrines and Rules of
 Christianity, and
 400 Dr. *Warren's Daily Self-Examinant*, in
Welsh.

 13585

PACKETS sent to Subscribing and Corre-
 sponding Members.

- 381 Common Packets.
 33 Extraordinary Packets, from 5s. to 5l. Value.
 137 Packets at the Desire of several Members,
 ——— consisting of 907 Bibles.
 551 358 New Testaments.
 1321 Common Prayers.
 2529 Bound Books.
 12589 Small Tracts.

 Making in all — 17704

• Casual

*Casual Benefactions to the General De-
signs of the Society, from the 17th of
February 1732-3. to the 16th of Fe-
bruary 1733-4. when the Society's Ac-
counts were last Audited, were as fol-
lows.*

D R. <i>Hussey</i> , Rector of <i>All-hallows, Thames-</i> <i>street</i> —————	<i>l. s. d.</i> 2 2 0
Mr. <i>Gay</i> , Rector of <i>St. Leonard's, Exeter</i> —	1 1 0
Mr. <i>William Fenwick</i> , Rector of <i>Hallaton,</i> <i>Leicestershire</i> —————	3 0 0
Mr. <i>George Fenwick</i> , Rector of <i>Carlton</i> —	2 2 0
Mr. <i>Thomas Hunt</i> , Vicar of <i>Sherburn, Ox-</i> <i>fordshire</i> —————	2 2 0
Dr. <i>Berriman</i> , Rector of <i>St. Mary Ax</i> , at his Admission —————	1 1 0
Mr. <i>Henry Allard Butjenter</i> , one of the Chaplains of His Majesty's <i>German Cha-</i> <i>pel at St. James's</i> , at his Admission —	1 1 0
Mr. <i>William Lucas</i> , Minister, at his Admis- sion —————	1 1 0
A Gentleman who desires to be unknown, by Mr. <i>Copping</i> —————	25 0 0
Dr. <i>Cockman</i> , Master of <i>Univerſity College,</i> <i>Oxford</i> , at his Admission —————	1 1 0
Dr. <i>Conybeare</i> , Dean of <i>Chriſt-Church, Ox-</i> <i>ford</i> ; by Mr. <i>Bedford</i> —————	5 5 0
Mr. <i>Coddington</i> , of <i>Dodington in Glouceſter-</i> <i>ſhire</i> , his Legacy, paid by Mr. <i>Browning</i> —	10 0 0
G	Mrs. 49 16 0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	49	16	0
Mrs. <i>Torbock</i> , a Legacy, paid by Mr. <i>West-</i> <i>brooke</i> —	1	1	0
<i>William Belisha</i> , Esq; by Sir <i>J. Philipps</i> —	1	0	0
A Gentlewoman who desires to be unknown, by the Hands of Mr. <i>Bedford</i> —	1	1	0
<i>Richard Wilson</i> , Esq; of <i>Leeds, Yorkshire</i> —	2	2	0
Mr. <i>Francis Southorn</i> , Minister at <i>Cardington</i> —	1	1	0
Mr. <i>Burroughs</i> of <i>Devon</i> , his Legacy, paid by Mr. <i>Huysh</i> —	77	0	0
Mr. <i>Huysh</i> , Rector of <i>Cliftbydon</i> —	1	1	0
Mr. <i>Zouch</i> , Vicar of <i>Sandal Magna, Yorkshire</i> , at his Admission —	1	1	0
Mr. <i>Hollis Pigot</i> , Vicar of <i>Doncaster, Yorkshire</i> —	1	1	0
Dr. <i>Swynfen</i> , of <i>Birmingham</i> , at his Admis- sion —	1	1	0
Mr. <i>Casberd</i> , Prebendary of <i>Bristol</i> , at his Admission —	0	10	6
Mr. <i>John Drake</i> , Minister of <i>Swinderby</i> , at his Admission —	1	1	0
Dr. <i>Guerdes</i> , Minister of the German Church in <i>Trinity Lane, London</i> , at his Admission —	1	1	0
Mr. <i>Wadsworth</i> , Rector of <i>How</i> , in <i>Norfolk</i> —	0	11	0
<i>John Thorold</i> , Esq; at his Admission —	5	5	0
Mr. <i>Paley</i> , Minister of <i>Hunslet</i> , his Legacy, paid by the Rev. Mr. <i>Cookson</i> , of <i>Leeds</i> —	20	0	0
Mr. <i>Jos. Cookson</i> , Vicar at <i>Leeds, Yorkshire</i> —	1	1	0
A Person unknown, by the Hands of <i>John</i> <i>Philipps</i> , Esq; —	2	2	0
Another unknown, remitted to <i>Erasmus</i> <i>Philipps</i> , Esq; by Mr. Alderman <i>Carryl</i> of <i>Glocester</i> —	5	5	0
Mr. <i>Parry</i> , Rector of <i>Shipston upon Stower</i> —	1	1	0
Lady			
	189	2	6

			l.	s.	d.
Brought forward	—	—	189	2	6
Lady Palmer, at Stamford	—	1 1 0			
Lady Palmer, at Carlton	—	1 1 0			
Mr. Barton	—	0 10 6			
The Rev. Mr. William Fenwick, } Rector of Hallaton	—	3 0 0			
James Wilson, Esq;	—	0 10 6			
Robert Wilson, Esq;	—	1 1 0			
Mrs. Parker	—	1 1 0			
Mrs. Bewick	—	2 0 0			
Mr. Geo. Fenwick, Rector of Carlton	—	2 0 0			
Remitted by Mr George Fenwick	—	—	12	5	0
			201	7	6

*****!*****!*****

*Benefactions to the Protestant Mission
to EAST-INDIA.*

THE Lady Palmer	—	2 2 0			
A Lady desiring to be un- } known	—	1 1 0			
Mrs. Bewick, of Hallaton	—	2 0 0			
Mrs. Catherine Barton	—	0 10 6			
Remitted by the Rev. Mr. Geo. } Fenwick, of Hallaton	—	—	5	13	6
Mr. John Salwey, Minister of Richard's- } Castle, Shropshire; by the Hands of Mr. } Henry Newman	—	—	2	2	0
Mr. Francis Fox, Vicar of St. Mary's in } Reading, Berks; by Mr. Tillard	—	—	2	2	0
Mr. Lamplugh, Residentiary of York	—	—	2	2	0
			Mr.	14	19 6

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	11	19	6
Mr. <i>Elfley</i> , Prebendary of <i>York</i> —	2	2	0
Mr. <i>Paley</i> of <i>Hunslet</i> , his Legacy, remitted } by the Rev. Mr. <i>Jos. Cookson</i> , of <i>Leeds</i> — }	20	0	0
A Noble Lord, desiring to be unknown, by } the Hands of <i>Benjamin Hoare</i> , Esq; — }	20	0	0
A Person desiring to be unknown, by the } Hands of <i>John Philipps</i> , Esq; — }	3	3	0
	57	4	6

HERE it must be thankfully acknowledged, that very liberal Benefactions have been Annually remitted to the Mission by the Reverend Mr. Professor *Franck*, of *Hall* in *Germany*; the Charitable Gentleman at *London*, who desires to be unknown, as mentioned Pag. 6. and others through the Hands of the Reverend Mr. *Ziegenbagen*, one of his Majesty's *German* Chaplains at *St. James's* Palace.

Benefaction to the Arabick Impressions.

A Person desiring to be unknown, by the }
Hands of a Merchant at *Exeter* — } 25 0 0

F I N I S.